

LUKE HAMMOND, THE MISER.

By Prof. Wm. Henry Peck,
Author of the "The Stone-Cutter
of Lisbon," Etc.

Copyright 1886,
by ROBERT BONNER'S SONS.
(All rights reserved.)

CHAPTER XV.

Continued.

"Again he groped about his dungeon, sounding the walls with his feet. The floor above he dared not sound, lest the noise should attract Hammond's notice, and with it a cruel death."

"At length he paused before a spot which sounded hollow."

"He muttered a cry of joy!"

"Undoubtedly there is a cellar or passage here."

"His heart sank as he reflected that he could not dig a hole through stone, brick and mortar with his finger nails. He uttered a cry of despair!"

"He felt in all his pockets, and found a penknife. The first blow was given in derision. The knife crumbled to atoms in his hand."

"I must search again, this time for iron. An old den like this should contain something of the kind."

"He sought in vain; though he crawled over every inch of the area. The iron bar, ten feet below, in the well! Impossible! he could not reach it. If he could, he could not wrench it loose."

"Having found nothing below, let me search above," said the brave-hearted youth, rising and feeling the beams and floor over his head."

"His hands, as if every finger had an eye at its end, searched everywhere, scoring sharp nails of iron, jagged splinters, and bruising obstacles."

"Suddenly he uttered a cry—a cry of renewed hope. His hands had touched the hinges of the trap-door."

"It must have a bolt—a sliding bolt, easily detached," said he. "I must be careful, or I shall fall into the well; I am on its brink. But here is the bolt," he continued, as his hands slid over it. "Ha! a rope. The bolt slides easily. Oh, God! give me strength to rend it loose from its grooves."

"Exerting all his powers, and he was a man of great strength, Greene at length tore the bolt away."

"It is heavy," he said, as he untied the rope to which it was attached, and which Hammond had pulled to assassinate him. "It weighs at least ten pounds; is shaped like a wedge; is a foot long—thick and wide. Thank Heaven!"

"He fell upon his knees, and murmured a prayer to Heaven, and feeling inspired, returned to that part of the wall where he hoped to effect an escape."

"Tracing the mortar first with his finger, he began, half fearing that the noise of his work might bring his enemy upon him."

"Nothing but bricks, so far," he said, as he began to make a breach."

"Soon his bolt struck something harder than brick. Drops of sweat were standing upon his brow. They turned to ice as his only friend clanked against solid stone! If he had been a Frenchman, he would have torn his hair with rage. He was an American—therefore he changed his plan, and tried another."

"He resolved to dig under the wall and crawl through to the other side."

"A wall so far down below the level of the ground," said he, "can have but little extent under the earth. I will change my wedge to a spade."

"He worked steadily, and was rewarded at length by finding the bottom edge of the wall about a foot below the level of his dungeon. Suddenly his bolt clanked again. This time it struck iron. He felt of the new obstacle."

"A crowbar!" he cried.

"But the bar was so imbedded in the earth, being almost upright, that to disengage it would consume too much time, and he continued his digging."

"I have hours of labor before me," he thought; "but I shall succeed with the help of God!"

"And leaving him full of hope, strength and courage, let us follow Luke Hammond to the crimson chamber."

CHAPTER XVI.

FAN SEES LUKE HAMMOND.

"We saw Hammond leave unfortunate Catharine Elgin, and direct his steps toward the crimson chamber. In the hall, while going thither, he met Daniel pacing slowly to and fro."

"How is it now with our sick man?" he asked."

"Better," replied Daniel. "He seems improving rapidly, and has eaten quite heartily for one who has been in bed so long."

"Ah! you must be careful," said Luke. "He is cunning, Daniel, and as he regains his strength he may conceal it to surprise you with an attack. Henry Elgin was a powerful man before he was taken sick. He was a match for two such fellows as you, Daniel."

"Daniel glanced at himself, as if he rather doubted the truth of that remark, and Hammond continued."

"You doubt it, Daniel? Henry Elgin was once a blacksmith. His father, though wealthy, believed that every young man should have a trade as well as an education, and for three years Henry Elgin labored at the forge. His riches never deserted him, and his trade was of no use to him except for amusement. But he was famous among blacksmiths for his strength. Look sharp. He may be saying a plan."

"I will, sir," said Daniel. "If he should ever try that game?"

"What would become of you, Daniel, if he should get loose?"

"He won't get loose," said Daniel, with a cruel laugh. "I'll kill him first."

"Right, Daniel, right! And now I wish to have a talk with him."

Hammond had entered the ante-chamber, when Daniel said:

"Old Fan is in here."

Luke glanced around and saw the old creature crouching in a corner."

hid it. But I know it is in this house. Now mark the words of a desperate man. James Greene is dead. Removed so cunningly that no suspicion of my complicity can ever be traced to me, even if such suspicion could possibly arise. As for him, let him rest. I removed him because he stood in my way—because he was assuming the attitude of an enemy. I do not wish to forge a will—I have my reasons for this reluctance. But if driven to it, I will do it. I will forge a will in favor of your daughter. I will force her to become the wife of my son. No one save creatures of my own shall enter this house for months after. Your daughter shall be detained a close prisoner. You shall die—you hear you, Henry Elgin, shall die; people read your tombstone now. As for the lost will, if I cannot force your daughter to reveal the secret, by Heaven! I will fire this house, and it and the will shall be destroyed forever. What think you of that, Henry Elgin?"

Hammond towered above the terrified invalid in all the villainous consciousness of his will to do, his power to dare, and his cunning to scheme.

"May God deliver me from this monster!" said Elgin, closing his eyes.

"I leave you, Elgin, to think the matter over. You have but few hours left for consideration. Save your life—regain your liberty. Save your daughter's life. Think of those things, and think of me!"

Hammond bowed ironically, and withdrew, locking the door after him.

"Here is the key," said he, giving it to Daniel. "I have left my friend food for reflection. Be careful. You may have to watch all night, for I have employed Stephen elsewhere. Fan! are you there?"

"Yes, I am here," said Fan, rising to her feet.

"Go to the white and gold chamber. See if Mrs. Barker desires anything. If not, ask her to come to my library, and do you remain with Miss Elgin. But—do not escape this time; no chloroform surprises."

"I will be careful. I can't sleep—two minutes at a time," said Fan.

"Do you know what I see every time I shut my old twisted eyes—the small-pox twisted 'em—they were handsome once—do you know what I see? Let us go on into the hall where Daniel can't hear."

Hammond and Fan passed into the hall, and she continued, while he trimmed the wick of his lamp:

"I see James Greene a-lyin' in the well, and billions of rats eating him! That's what I see!"

"Fool!" exclaimed Hammond, starting aside with a shudder. "I wish you were there with him!"

"I know you do," said Fan, shaking her head. "But I ain't going to die, there."

"Ah, you are sure of it, eh?"

"Quite sure. I've been told where I'm going to die, and how," said Fan, clinging to his sleeve. "I had a husband once—"

"There, that will do," said Luke, breaking away angrily. "Keep your gossip for those that like it. I despise it, Fan."

"I know it, and me, too," said Fan, grinning horribly. "but I am of use to you—you need me for your devilry, and I need you to catch the birds—yellow birds."

Her claws had clutched his sleeve again, and he seemed forced to listen to her by some unseen and mysterious power.

"Let go my sleeve, Fan," he exclaimed.

"I can't—I can't—something stiffens my old claws like iron. I'll let go when I've told you what I dreamed. I dreamed I saw my husband—he died thirty years ago—died quick as a flash—his son killed him, you see—"

"Wretched woman, let me go!" cried Hammond, raising the hand in which he held the lamp, as if to strike.

The arm seemed turned to stone. He trembled with a vague and chilly horror. His arm remained holding the lamp on high, and he could not strike. To be continued.

Made Blind in Fight With Bear.

Of the seriousness of a hand-to-hand struggle with the ordinary brown-nosed bear the sportsmen travelling from Thirty-one Mile Lake by the Post Creek route, have clear demonstration.

On the side of that rapid little river lives the blind man, Jean Paul, whose immense frame and quick habits are comparatively useless to him because of a battle with one of these creatures.

All one afternoon twenty summers ago he fought with an axe a full sized bear he had surprised in a berry patch. It was just as the sun went down that he exulted over his vanquished and slain enemy. And then he hurried home to his wife, the shadows of a lifelong night of darkness settling quickly upon him. Medical men say that the intensity of that terrible struggle over-strained and ruptured the muscles of his eyes, and none of their skill could ever restore his sight.

—New York Sun.

Monarchs Who Sank Low in Life.

If it were possible for a descendant of a line of kings to sink lower in the social scale than the last of the Plantagenets, who lived and died, an obscure cobbler, in an English village, Charles VII. of France must have attained that unenviable distinction when the cobbler of Bourges refused to give him credit for a pair of shoes.

When the weak and dissipated king had tried on the shoes and shamefacedly confessed that he had not the money to pay for them, "Then," said the cobbler, "my shoes are not for such as you. I make them for money, and not for charity."

Great Egg Eaters.

New Yorkers alone, it is estimated, eat more than the inhabitants of any other city in the world, the daily consumption amounting to the nice little total of 2,100,000 eggs.

Inconspicuous.

A stately stride and a short skirt were the intended for the same woman.—Aitchison Globe.

A SERMON FOR SUNDAY

AN UPLIFTING AND ELOQUENT DISCOURSE ENTITLED "FAITH."

The Rev. Roderick Terry Shows the Necessity of Establishing a True Spiritual Life on a Proper Foundation—Why We Have Hope Unto an Eternal Life.

NEW YORK CITY.—Dr. Roderick Terry, pastor of the South Reformed Church, Madison avenue, preached Sunday morning on "Faith." His text was chosen from Jude, chapter 22: "But ye, loved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Dr. Terry said:

"We have no information concerning this short Epistle of Jude beyond that which is contained in the verses themselves. We know not who he was, nor where he lived, nor to what time he belonged. The circumstances calling for the writing of the Epistle further than the information we gain regarding some of these facts from its contents, is much more important to us as the whole of the revelation, though written originally for certain people at a certain time, was intended to be universal in its scope, and was applicable to people of all times and of all places. The purpose of us to know precisely for whom the words were first intended, as to ascertain their applicability to the different periods of the church's history, and especially the time in which we live. It is written, as Jude says, as a warning to Christians; that they should 'earnestly contend for the faith which was once delivered unto the Saints.' These words imply, that the apostles, and the saints, and the people, who were delivered to us in the second place, that there were dangers lest this faith might be lost. In regard to the first of these, however, needful at that time, and at any succeeding time, can never have been, with greater force to-day. The necessity of this faith, as it is written, is for all to the Saints, is, in the present state of religious opinion, something which needs to be repeatedly insisted upon. By this faith, I mean, not the mere knowledge of the Christian doctrines, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with the teaching which God gives concerning Himself. This faith, says Jude, is the power which the Christian possesses, which typifies his feeling toward God; it has reference rather to that which is believed in; which St. Paul calls 'The Faith of the Holy Ghost, and which is used universally by the sacred writers as synonymous with